

Vol. 42

AUGUST, 1947

No. 8

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

Established 1862



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My Prayer

My Heavenly Father, guide my feet
Lest they should wander off to meet
Temptations great which means defeat,
Dear Lord, watch over me.

Dear Saviour, guide my hands so weak
That they may only goodness seek;
Help me to be both kind and meek,
Dear Father, hear my prayer.

I pray my lips may never say
Words that may harm or lead astray
A single soul along the way,
Lord, keep me pure within.

And when I bid this world farewell
And rest my soul with Thee to dwell,
May all the words my lips can tell
Be praise and love to Thee.

—CARICE WILLIAMS



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PLEASURE AND FEAR The future historian when describing the present moment will remark on the great place in our life and habits that is occupied by common enjoyment. Regular holidays, once the privilege of the well-to-do, are now a universal custom. Hours of work have been reduced and the five day week has made a beginning in big industries. As we look at America and Europe we see that the desire for travel overcomes all the impediments created by the havoc of war and shortages of food, and that adults and children find their way to foreign countries through all the difficulties of limited transport and limited currency. Travel and leisure are no longer the prizes of class, and the excitements of town life, the movie, and the greyhound racing stadium take as large a place as the circus and amphitheatre took in Rome or Byzantium. No student will miss the significance of these features of our age. Some of these popular luxuries may be suspended to meet a national emergency, but they are accepted as the normal basis of our social life.

Yet the historian will note at the same time an atmosphere of gloom and anxiety that is also peculiar to our age. This is due to several causes. Nobody who lived and died in the century between Waterloo and the outbreak of the war of 1914 saw what we have seen in the way of savage and destructive war. The history of 1914-47 would have been unimaginable fifty years ago. So severe and bitter a critic of his times as Anatole France took it for granted that the world was going to get better and not worse. But there is more in the pessimism of our age than the consternation and disillusionment caused by this overwhelming experience. It is due to a change in the intellectual atmosphere. This is illustrated in the pages of an interesting French review with the title of "Chemins du Monde," of which the first number has just been published in Paris. Twenty writers from different countries discuss one or other aspects of the large subject "Civilisation." We can see how the development of science, which began by increasing the self-confidence of man, has now given him a great sense of his personal insignificance. In the Middle Ages man was haunted by the idea of eternal torment, and as life was short the consciousness of death was much more active than it is to-day. Scientists who displaced the assumptions of this view of the universe felt that they were doing for men and women dominated by fear what Lucretius did when he wrote his great poem to dissipate the fear of the ancient world. But the men and women of the Middle Ages had a sense of the significance of man, and even if his future was peopled with the terrible fantasies carved or painted on sacred buildings he re-

ceived from his Christian religion what the conditions of his life often denied him, a feeling that he was not merely the toy of circumstances. In that sense an obscure slave in a mediaeval slum possessed something that many a cultivated man lacks today; a sense of permanence in his life and his universe.

For science, if it has dispelled some of the haunting fears of our fathers has dispelled also something that comforted his spirit. "Science and Civilization" is the title of a paper contributed to this interesting French review by Dr. Louis de Broglie, Nobel Prizeman and Secretary of the Academy of Sciences. Dr. Broglie says that as the day must come when human thought and human civilisation must disappear "the progress of civilisation, like our individual lives, seems to resemble a daily struggle with the certainty of a final defeat." No doubt there are men and women for whom his is not a daunting prospect; for whom there is stimulus and an inspiration in the reflection of the great mathematician Henri Poincaré: "Life is only an episode between two eternities. Thought is only a flash of lightning in a long night, for Poincaré adds: It is that flash that is everything." Of course there are large numbers of men and women who would not accept the view that we can foretell the destiny of the human spirit or read his future in the laws of geology. But this intellectual atmosphere counts for something in the moods and outlook of a world shaken by terrible disasters. One of the writers in this volume points out that "civilisation" is a modern word appearing for the first time in the Dictionary of the French Academy in 1835. It was the product of the Encyclopedia and the optimism about human progress that the enlightened men of the eighteenth century handed down to the nineteenth. To-day we talk not of civilisation but of civilisations; "little systems" that have their day and cease to be. This feeling about human achievement that is something fugitive and precarious is strengthened by the outlook on life that most men draw from the teaching of science. When great inventions began they gave men self-confidence the spirit of Dryden's "Annus Mirabilis." Today inventions make him tremble, for they reveal not man's power but man's impotence. The discovery of atomic energy is the climax of this process and most people will think that our success or failure in averting the diabolical use of this overwhelming force and developing its beneficent use will determine our future. Toynbee, who contributed to this volume, has laid it down that civilisations succeed or fail by their response to challenge. Atomic energy has thrust a challenge on civilisation itself and to meet it man must overcome the spirit of defeatism, using in that conflict all that he has learnt from religion, from culture, and from history.—*The Manchester Guardian* (England).

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call HANcock 6690.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
Alfred Hampden Moorhouse, Editor and Publisher.

THE ESSENCE OF BROTHERLY LOVE

By WORSHIPFUL W. T. SURMAN

If I were asked what is the real essence of Masonry, I would reply without the slightest hesitation, "Brotherly Love." If we look up the dictionary, we find under the heading of Essence—reality underlying phenomena—all that makes a thing what it is—intrinsic nature—indispensable quality or element. Surely that describes the cement with which we bind our materials together in the great structure we are building out of Living Stones.

The great quest of Masonry is Divine Truth—the search for the Lost Word is the search for Truth. What is this Truth, for which a Mason seeks so diligently and eventually must find in the very center of his own being. It is the Spirit of God dwelling within you and me and all of us. That Divine Spark is always there. We may disregard it or even so cover it up that it would appear impossible for it ever to shine forth. On the other hand we may enkindle it into a glowing light reflecting its brightness into the lives of those around us.

We are sometimes inclined to think of God in the terms of childhood teachings, as a Great Being set apart in some ethereal mansion up in the sky, but the spirit of God dwells within you and me. Man can receive nothing better or nobler than the unfolding of his own Spiritual Nature. Browning has expressed most beautifully this theme:

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre within ourselves
Where truth abides in fulness; and to know
Rather consists in finding out a way
Whence the imprisoned splendor may escape
Than by effecting entrance for a Light
Supposed to be without."

The great object of our Masonic Labors is Character Building—to sum up those gifts wherewith God has blessed us so that we may so mould and use them as well to His Glory as to the welfare of our fellow men—true usefulness to others is the real Essence of Masonry.

In our choice of Living Stones we follow the example of our early operative brethren. We choose our quarries with the utmost care, and having done so, with equal care we choose each stone. Indeed, it is good to realize that the tendency is to examine even more closely than ever before the material brought forward as fit for a place in our noble structure. In their day, as in ours, if, after a building had been some time erected it was found that, in spite of all care, a stone had developed an unexpected flaw or fault it could be removed without detriment to the building either in respect to its beauty or its stability. But there can be no perfect replacement of Living Stones, nor can any such stone that shows a flaw, however, serious, be utterly discarded. The saying "Once a Mason, always a Mason" is very true.

We may erase his name from the roll, refuse him entrance to any Lodge within our jurisdiction; death may remove him, but still the stain left in the white marble, or the flaw in the building, of which he formed a part, remains all too visible.

May every Living Stone we choose echo Rudyard Kipling's beautiful lines:

One stone the more swings into place,
In that dread temple of Thy worth.
It is enough that through Thy grace
I saw naught common in Thy Earth.
Take not that vision from my ken.
Oh, whatsoe'er may spoil or speed,
Help me to need no aid from man
That I may help such men as need.

Having chosen our stone with the greatest of care, and having well and truly laid him in the N.E. Corner, we draw his attention to the Perfect Ashlar, a stone of true die and square, fit only to be tried by the square and compasses, symbolical of a man in the decline of years, after a life well spent in building his own true character into usefulness in the lives of those around him. Such a life can not otherwise be proved than by the Square of God's Word and the Compasses of his own self-convincing conscience.

We set him the task of so moulding his own life that it may truly measure up to all that the Perfect Ashlar means. I am reminded of the story of the law clerk, who in the course of his duties made frequent visits to the Law Court Buildings. On approaching the building one day, he noticed a surveyor measuring the side of the building with a chain. On several occasions he saw the same surveyor measuring the same wall, and his curiosity was aroused. Approaching the surveyor, he asked the reason why the wall was being so carefully checked. Pointing to two brass plates let into the wall, the surveyor explained that this was the standard measurement for the chain. In the course of his work over rough country, the links of the chain were inclined to become twisted and strained, and it was necessary to frequently check up with the standard measurement.

So, is the Perfect Ashlar given to us as the Standard Measurement for our Lives and Actions. In the course of life's trials and difficulties, we may become twisted and strained, and we should continually keep the Masonic Standard Measurement of the Perfect Ashlar before us, so that the characters we portray in our lives may continue in usefulness for our fellow men.

Yes, Brethren, the real Essence of Masonry consists in "Giving" freely, giving without any expectation of reward, of ourselves—of those talents wherewith God has blessed us—of all that is good in us—of all that we can make of our lives—to our fellow men, so that we shall shine through the whole of creation in symmetry

and order. Very truly has it been said that it is far more blessed to give than to receive, but in giving you will undoubtedly receive in full measure and running over.

The question therefore we continually ask ourselves in Masonry is "What have you to GIVE in the Cause of LOVE FOR FELLOWMEN?"

First of all we can give in all our thoughts and actions, in our dealings with all men, that SPIRIT OF TOLERANCE so evident in our teachings. The most lovable quality that any human being can possess is tolerance—it is the vision that enables us to see things from another's viewpoint—it is the generosity that concedes to others the right to their own peculiarities—it is the bigness that enables us to let people be happy in their own way instead of our way.

It is for us to set a standard of Tolerance that will influence and will be followed by those with whom we come in contact. In offering this spirit of tolerance we will find ourselves bringing to bear a deeper understanding of our fellow men, engendered by a KNOWLEDGE OF OURSELVES. Thus, first of all, KNOW YOURSELF. That is probably the hardest thing for any man to do; to honestly analyze his desires, emotions and conduct—to be HONEST with himself; but if he is honest with himself, being honest with others follows as a natural consequence.

Thus first of all KNOW YOURSELF—realize your various shortcomings—sum yourself up with a view to making constructive suggestions for your future conduct in life. At the same time do not look for faults only—all of us have many good points, otherwise we would not be in the Craft. Without being egotistical in any way, sum up "those talents wherewith God has blessed you" so that you may carry out the charge of exerting them "as well to His Glory as to the welfare of your fellow-creatures."

You will thus be able to harness UNDERSTANDING with Toleration, for you will the better be enabled to truly know your fellow man, and even appreciate the reasons for his differing points of view. Perhaps Understanding is one of the greatest gifts we have to offer. We all remember those beautiful verses of Bro. Thomas Bracken:

How many hearts are aching
For lack of sympathy. Ah! day by day
How many cheerless, lonely hearts are breaking:
How many noble spirits pass away—Not understood.
And at the same time we remember the prayer the same brother offered:

Oh God; that men would see a little clearer,
Or judge less harshly where they cannot see;
Oh God, that men would draw a little nearer to one another,
They'd be nearer Thee and Understood.

Yet not even a knowledge of Ourselves may give a full understanding of the kind or degree of temptation or terror, or the seeming incapacity to resist them, which

may induce others to stray from that straight and undeviating line of conduct. Therefore with our toleration must come FORBEARANCE and JUSTICE tempered with MERCY. Bro. Bates wrote four verses with a wonderful wealth of meaning, to which need be added no faltering words of mine:

Think kindly of the erring,
With which the dark temptation came
Ye know not of the power in some unguarded
hour;
Ye may not know how earnestly
They struggled or how well,
Until the hour of weakness came,
And sadly then they fell.

Think kindly of the erring,
Oh, do not thou forget
However darkly stained by sin,
He is thy brother yet.
Heir of the selfsame heritage,
Child of the selfsame God,
He has but stumbled in the path,
Thou hast in weakness trod.

Speak gently to the erring,
For it is not enough
That happiness and peace are gone
Without the censure rough?
It sure must be a weary lot
The sin-crushed soul to bear,
And they who have a happier lot
Their chiding well may spare.

Speak gently to the erring,
And thou may'st lead him back,
With holy words and tones of love
From misery's thorny track.
Forget not thou hast often sinned,
And sinning yet may be.
Deal gently with the erring one,
As He has dealt with thee.

Probably one of the hardest gifts we have to make is FORGIVENESS. It is all very fine to laud forgiveness, but when I am hurt and wronged, it is not in human nature easy to forget it. Yet the relief we all feel on making the gift is in itself a sufficient reward for the effort. How can we ask the G.A. to overlook our shortcomings, if we are not willing to "forgive those who trespass against us?"

KINDNESS, SYMPATHY and ENCOURAGEMENT are gifts of inestimable value to our fellow men. Often a kindly word of sympathy, encouragement, and good cheer means far more to a man than any monetary aid, however substantial. Nearly forty years ago, M. W. Bro. Yawn, G.M. of Mississippi, in the course of a speech said: "Your opportunities for doing good are abundant. If a kindly deed is to be done, do it; if a friendly word is to be spoken, speak it; if a smile is to be given, give it.

Place the flower in the hands of your brother while he can reward you with a grateful smile. Do not wait till his cold, pallid lips are unable to utter thanks. Someone has said, "One flower in my life is worth more to me than all the products of the gardens of the world on my grave; one kind word in life is better than an oration over my tomb; on my funeral day, you may overlook covering my grave with flowers if you will but give me one little bud today."

When our brother fails in business; when our brother is accused of some offense; when our brother is criticized, when our brother is in any trouble whatever, the helping hand extended, the hearty handclasp, the words "My brother, I believe in you, I am with you," mean so much—Oh, so much!

"One man in a thousand, Solomon says,
Will stick more closely than a brother;
And it's worth while seeking half your days
If you find him before the other
Nine hundred and ninety-nine depend
On what the world sees in you;
Nine hundred and ninety-nine of them go
By your looks, or your acts, or your glory;
Nine hundred and ninety-nine can't bide
The shame, or mocking or laughter,
But the Thousandth Man will stand by your side
To the gallows' foot or after."

May a Mason ever be found to be that Thousandth Man. You, brethren, are perfecting your own particular stones—your own true characters, but one stone by itself, however perfect it may be, is of little value in a building. So you must help knit your stone with others into one glorious structure, the Brotherhood of Man.

We believe in Heaven; but what is Heaven? It is the Unknown. We can only have our daydreams of that Eternal Hope. Perhaps in the words of our Masonic poet, Edwin Markham:

"We men of earth have here the stuff
Of paradise we have enough;
We need no other stones to build
The stairs into the unfulfilled—
No other marble for the floors—

No other ivory for the doors—
No other cedar for the beam
And dome of man's immortal dream.
Here on the paths of every day—
Here on the common human way—
Is all the busy Gods would take
To build a heaven, to mould and make
New Edens. Ours the task sublime
To build Eternity in Time!"

If you and I were disenchanted utterly, for ever, from the yoke of habit and the power of temptation! To desire only, and to do only what is good, without evil ever being present to us! To be what we have only seemed to be or wished to be! To be honest, true, noble, sincere, genuine, pure, holy to the heart's inmost core! Would that be Heaven? Is it not a state rather than a place? Isn't it to be something, rather than to go somewhere?

Perhaps I have painted for you what appears unattainable, but, brethren, we Masons are not building merely for today. We build for Eternity. As long as Freemasons continue to believe and act that

"To live in the hearts we leave behind
Is not to die,"

so long will Freemasonry be a living and growing force, growing from strength, acquiring increasing vigor, and spreading its principles and tenets all over the world.

And, so, brother Masons, when for you the shades of this transitory life shall have faded into the realities of Eternity—when you hand on your working tools, bright, sharp and well worn, to those who follow after, may you look back over the pathway of this earthly life, seeing your footprints set for all eternity in the cement of Masonry—seeing the bridges built by you over the difficult chasms you have passed—and the finger posts, set up by you, to lead the footsteps of your fellow men on the right pathway. May you know that you have kept faith with yourself, with your neighbor, and with your God—that, however small a part you may have been called upon to play, you have indeed been a Mason in more than a name.—"The New Zealand Craftsman."

ST. HELENA

As is well-known, the famous prisoner, Napoleon, dwelt on the Island of St. Helena in the South Atlantic from 1815 until his death May 5, 1821. He was in the custody of the British of course, for the island has been in British hands since 1651, although it was discovered by a Portuguese in 1502. There has been a Masonic Lodge there since 1843, under the Grand Lodge of England, St. Helena Lodge No. 488.

Therefore, it is of interest to Masons to note that the King and Queen of England and the Princesses, en route home from Africa recently, visited St. Helena.

Napoleon, who is believed to have been initiated into the Masonic Fraternity in Malta about 1798, was buried

in a simple way with an unmarked stone on St. Helena and two weeping willows were planted at the spot. Then in 1840 his remains were removed to Paris by popular demand.

It is of interest to know that the story is told that the graceful willow trees in Potomac Park in Washington, D. C., are descendants of branches from willows near the tomb of Napoleon, brought to the United States by the late W. R. Smith, 32°, Director of the U. S. Botanic Gardens, who also was collector of the extensive library regarding Robert Burns now housed in the Burnsiana Room at the House of the Temple of the Supreme Council, 33°, Southern Jurisdiction, in Washington.

HISTORY OF BRISTOL LODGE

1797-1947

The following historical sketch of Bristol Lodge compresses into a single narrative many years and many events that touched the lives of its members over a period of a century and a half. It starts with that far-off June 14, in 1797 when the Grand Lodge of Massachusetts issued a charter authorizing its inception. It was also specified that the "Lodge be holden at Norton, Massachusetts."

One of the cherished and priceless possessions of the Lodge is the original charter which bears the signature of Most Worshipful Paul Revere, Grand Master of Masons in Massachusetts.

It was the twentieth Lodge organized in Massachusetts. Its membership originally was drawn from the residents of Attleborough, Mansfield, Norton, Rehoboth, Taunton, Easton, Middleboro, Wrentham, Halifax, Raynham, Needham, Philadelphia, Pa., Cumberland, Pawtucket and Providence, Rhode Island.

The records indicate that the Lodge first opened at Norton on June 26, 1797 at which time Seth Smith, Jr., Job Gilbert, Samuel Morey, Jr., Daniel Gilbert, Joshua Pond, Samuel Day, George Gilbert, George Palmer and Ira Smith, were present and acting under the authority of a warrant issued by Most Worshipful Paul Revere, Grand Master of Masons in Massachusetts.

It would be of interest to learn where these Brothers received their Masonic instruction. Possibly the membership lists of the older lodges at Boston and Providence would furnish this information. As many of the men who were prominent on the American side in the long struggle by which the colonies gained their independence were Masons, it is possible that to some the Masonic affiliation was a continuance of a comradeship born on the camp ground, and fostered and developed through mutual experiences.

Approximately a full year elapsed from the granting of the charter till the installation of Bristol Lodge on June 20, 1798. On that date it was Constituted and Installed at Norton in Ample Form and with the usual ceremonies by the Grand Lodge of Massachusetts. Most Worshipful Josiah Bartlett presided as Grand Master and the following officers were installed: Right Worshipful Seth Smith, Jr., Master; Brother Daniel Gilbert, Senior Warden; Brother Joshua Pond, Junior Warden; Brother Laban Wheaton, Treasurer; Brother Samuel Morey, Secretary; Brother Samuel Day, Senior Deacon; Brother William Crocker, Junior Deacon; Brother Silas Cobb, First Steward; Brother Elisha Hodges, Second Steward; Brother John Balkom, Tyler.

On this occasion when the Lodge was opened in Ample Form a regular procession was made, and they walked from Mason's Hall to the Meeting House where the Reverend Pitt Clark addressed the Grand Master of the Universe in Prayer. A well adapted discourse was then delivered by the Reverend Brother John Eliot and an Oration by Brother Laban Wheaton. After a

final prayer by the Reverend John Eliot the whole ceremony was concluded by a congratulatory and truly Masonic address by the Grand Master, after which they proceeded to the place of entertainment where "an elegant dinner was provided and the afternoon was spent in Social and Rational Festivity."

Very little is known about the first officers of the Lodge. Seth Smith, Jr., the first Master, was a merchant, born October 1, 1756 in Norton. He was a member of the state Senate in 1797 having been first chosen to the House of Representatives, then chosen from that body to fill a vacancy in the Senate.

Laban Wheaton, the first treasurer and the second Master, lived at Norton Center. He was a member of the United States House of Representatives from May 1809-March 1817. He was also the founder of Norton Academy in which enterprise he was assisted by subscriptions for stock by Bristol Lodge as an organization and by many of its members individually. Norton Academy afterwards became Wheaton Seminary and later still received a charter from the state Legislature creating it a College with the authority usually accorded such.

Samuel Morey was a physician with a large and lucrative practice in Attleborough and Rehoboth.

Ephraim Raymond, one of the original members, was a Cotton Manufacturer. He was born April 12, 1764 in Boston and died May 21, 1840 in Mansfield. These are the only original members about which it has been possible to learn.

The Lodge accommodations were poor and meager. The fees for the degrees were five dollars each for the Entered Apprentice and Fellowcraft, and four dollars and the cost of entertainment for receiving that of Master Mason. The entertainment for many years usually consisted of wine or spirits and crackers and cheese. The first property purchased for the use of Lodge was six chairs and two pairs of andirons. Sometime later the Stewards were ordered to provide six candle sticks and two pairs of candle snuffers.

In the beginning the Lodge usually met early in the afternoon, its meetings rarely lasting till evening. Still later the meetings opened at five in the afternoon and closed by 9:00 p.m.

It might be interesting to note briefly, for the benefit of present day members, some of the regulations and procedures that occur in the records as follows:

"The Lodge may consist of forty members. If convenient a lecture shall be given by the Master or his appointment every Lodge night."

"No liquors shall be brought into the Lodge rooms except by order of the Master."

Fighting was forbidden during the opening or within thirty minutes of the closing of the Lodge.

The Natal days of St. John the Baptist and St. John the Evangelist were celebrated in December and June.

Sometimes, Eastern Star and King David Lodges united with Bristol at the June celebration for a joint session and to attend divine service.

A frequent reference is found in the records to land owned by the Lodge on Cuttings Plain. The records do not show how the land was acquired but it seems to have been a frequent subject of discussion. In 1827 we find a committee appointed to sell it but they never reported. Later, it was voted to sell it at Public Auction. Still later, one of the brothers is given "the care of the property and allowed to cut wood on the premises if he thinks it is for the best interest of the Lodge." Some time after, a committee was appointed to examine the title to the land and report at the next annual meeting. However, at the next annual meeting the committee asked for more time and there is no record of its having reported as yet.

Probably owing to the formation of Lodges at Rehoboth and Taunton and later at Stoughton, a proposition was made in April 1806 to remove Bristol Lodge from Norton to Attleborough, but it was not until December 5, 1811 that the Lodge formally requested the Grand Lodge for permission to do so. On January 23, 1812, the order was received from the Grand Lodge for the removal to the East Parish in Attleborough. The meetings were held for a time in the Franklin School building, located as near as can be ascertained on the present location of the Congregational Church in Attleborough.

Soon after moving into the Franklin School, arrangements were made for the erection of a building to be occupied as a Lodge room. From that time and for several years the Lodge prospered and all went well down to the time of the Anti-Masonic Agitation in 1833.

The first intimation of the Anti-Masonic Crusade is a record on April 8, 1830. A communication was received from the Grand Lodge permitting the removal of the furniture of the Lodge to such place as will best serve the interest of Masonry. Accordingly it was voted to purchase the Farnum house in the West Parish of Attleborough if it could be done for \$800. This proposition was not carried out and the Lodge moved to North Attleborough.

The Lodge subscribed for twelve shares of the stock of the Attleborough Academy located at North Attleborough with the proviso that the Lodge should have use of a room in the building for its meetings. This Academy was the means of furnishing educational facilities to many of the young people of Attleborough and vicinity, though it failed to attain the prominence of the Norton Academy, two institutions to which the Lodge had contributed during the early years of its existence.

A regular meeting of Bristol Lodge was held June 4, 1832. It being the annual meeting, officers were elected. Probably because of the Anti-Masonic agitation the meetings of the Lodge were not held regularly. Records of the meetings were made on loose sheets of paper. The only one in possession of the Lodge shows a meeting to have been held on April 5, 1838 at which District Deputy Grand Master Jonathan Ames of West Bridge-

water was present as were twelve members of the Lodge.

From this time there is no record of life in the Lodge until 1859. It is supposed that the organization maintained a nominal existence until sometime in 1846 when probably the charter was surrendered to the Grand Lodge.

Under date of October 31, 1859, Brother Willard Robinson and seven other original members met at Odd Fellow's Hall for the purpose of reorganizing the Lodge. They voted to restore to membership eight of the former members and Bristol Lodge again started on its Masonic course.

On June 10, 1862, a committee was appointed to consider the propriety of procuring and furnishing a hall for the use of the Lodge. On the next April, Howard Hall was secured at a rental of one hundred dollars per year. In October 1863 a public installation of the officers was held in this hall at which the Most Worshipful Grand Master of the Grand Lodge of Massachusetts, William Parkman with his suite officiated.

On June 27, 1871, the Lodge voted to grant demits to twenty-four members of Bristol Lodge who had received a charter from the Grand Lodge for the purpose of forming a new lodge in Attleboro. The new Lodge was known as Ezekiel Bates Lodge of Free Masons.

The seventy-fifth anniversary of the date of the charter of Bristol Lodge was celebrated on June 14, 1872, and on the same day the Lodge met to assist the Most Worshipful Grand Lodge of Massachusetts in laying the corner stone of Grace Episcopal Church in North Attleboro. Bristol Commandery of Mansfield, and the Lodges of St. Albans of Foxborough, St. James of Mansfield and Ezekiel Bates of East Attleborough were present by invitation of Bristol Lodge.

After the ceremonies were concluded at the church and the corner stone laid in usual Masonic ceremony, the members and their ladies of the various Masonic institutions present proceeded to the Wamsutta Hotel and partook of a sumptuous dinner prepared for the occasion.

Late in 1875 it was found that the accommodations of the Masonic Hall were not sufficient for the rapidly growing Lodge, so it was determined to make some effort to secure more ample space. To this end several committees were appointed at different times to interview the owner of the Hall but not being able to make satisfactory arrangements, it was determined to buy and enlarge it. This plan was carried out and the Hall was purchased and furnished including a new organ.

The Hall was dedicated to the uses and purposes of Masonry in due and ancient form on February 9, 1876 at 12:00 noon by the Most Worshipful Grand Master of the Grand Lodge of Masons in Massachusetts, Percival L. Everett and his suite. Following the dedication the brethren with their ladies repaired to the banquet hall, where a sumptuous repast was provided after which speeches were made by the Grand Officers and others, with Reverend Brother Joseph D. Pierce acting as Toast Master.

On the night of February 27, 1877 Masonic Hall

burned soon after the members had left. At the next meeting in March a communication was read from Ezekiel Bates Lodge expressing their sympathy for the loss and tendering the use of their own, until the Hall could be repaired.

However, Bristol Lodge for the next ten meetings convened in Odd Fellows Hall, that facility having been placed at its disposal. The first meeting held in Masonic Hall after the fire was on August 21, 1877 at which time a vote of thanks was tendered to Aurora Lodge of Odd Fellows for their kindness in granting the use of their hall.

On September 18, 1882, Bristol Lodge acted as escort to the Most Worshipful Grand Lodge of Massachusetts at the Laying of the corner stone of the First Universalist Church in North Attleborough.

The corner stone of the new Court House in Fall River was laid by the Most Worshipful Grand Lodge on the 8th day of August, 1889. Bristol Lodge participated in this ceremony on the invitation of the Grand Lodge.

For the next several years the records indicate that the Lodge was running smoothly and was wholly concerned in such matters of routine as the election of officers, the purchase of a banner upon which the word "North" should precede Attleboro, the presentation of Masonic mementoes and a vote to light the Lodge by electric lights.

The Grand Lodge, Right Worshipful Deputy Grand Master Edward B. Holmes and Suite, on their arrival from Boston by train were met by a committee of Past Masters, headed by Worshipful Brother E. R. Price, and escorted to the Lodge Rooms, The Lodge having been opened by Worshipful Brother Owen B. Bestor, the Grand Lodge was received.

A few minutes after 2:00 o'clock the various organizations began to form in line on Washington Street between Bank and Chestnut Streets. Very shortly they moved forward in the following order to the site of the new Memorial Library: North Attleboro Police; Hedley's National Band of Providence; Bristol Commandery, Knights Templars of North Attleborough; King Hiram Royal Arch Chapter of Attleborough; Ezekiel Bates Lodge of Attleborough; St. James Lodge of Mansfield; Bristol Lodge of North Attleborough; Grand Lodge of Massachusetts.

As soon as the line reached the corner of Grove and Washington Streets the craftsmen formed on two sides of the stone, while the Grand Officers ascended the platform upon which were already seated members of the Richards family and a large number of specially invited guests.

The exercises began with an overture by the band. There was then a hymn appropriate to the ceremony by the Temple quartette of Boston.

A formal request was then made to the Grand Master by the Chairman of the Trustees of the public library, E. R. Price, for the laying of the stone. After this the

stone was laid with the usual Masonic ceremonies. After the ceremonies the Grand Lodge was escorted to the Maples where a fine dinner was served.

On April 9, 1895, a committee was appointed to formulate a plan for celebrating the Centenary of Bristol Lodge. This committee recommended and it was voted that there be at that time A History of the Lodge, A Parade, an Oration and a Banquet.

Accordingly a Special Communication of Bristol Lodge was held on June 14, 1897 to receive the officers of the Grand Lodge who were appropriately received by Worshipful Brother Henry H. Curtis.

A procession was then formed and escorted by Sutton Commandery of New Bedford marched to the First Universalist Church, where exercises were held at 12:00 o'clock noon. Upon the conclusion of the exercises in the church the procession was re-formed and the Grand Officers were escorted to the place of opening where it was closed in Ample Form.

At half past two the Brethren again assembled in a spacious tent erected opposite the Memorial Building where a Banquet was served with Worshipful Brother Fred B. Bryam, acting as Toastmaster.

The exercises were very well attended and the interest and feeling of the community for Bristol Lodge was evinced by the great numbers of decorated dwellings and stores. This fact so impressed the Grand Master that he was moved to ask "Is North Attleboro Bristol Lodge or is Bristol Lodge North Attleboro?"

About midnight on March 12, 1915 the Lodge was again visited by fire which originated in the old Academy building next door. The Banquet Hall floor was completely ruined and all furniture on that floor was lost. The Lodge room suffered much damage by water but the brethren removed all regalia, pictures, and small articles.

With the usual courtesy of good fellowship, Aurora Lodge of Odd Fellows opened their doors to us and did all that was possible to make our position easy.

Early in April of 1916 the Lodge received an answer to its request to lay the corner stone of the new Post Office in North Attleboro. The Secretary of the United States Treasury however, stipulated that the Lodge must bear the expense of the ceremonies. The Lodge accepted this condition and on May 27 of that year the corner stone was laid at the cost of \$470 which was raised by the sale of banquet tickets.

Previous to the ceremony the Lodge with Worshipful Master Fred I. Gorton presiding assembled at 4:30 p.m. at Red Men's Hall to receive the Grand Lodge. Then a procession was formed and the members of Bristol Lodge and visiting brethren from other Masonic Lodges in the district proceeded to the site of the New Post Office escorted by Palestine Temple Band and Bristol Commandery. The Corner Stone was laid with full form and ceremonies according to the ancient usages of the Craft by Most Worshipful Melvin M. Johnson, Grand Master assisted by his suite. The usual mementoes were

deposited in the stone. With one exception they were all of a Masonic character.

On June 10 and 11, 1922 Bristol Lodge celebrated its 125th anniversary. The festivities opened with a dinner in Red Men's Hall at 6:00 p.m. At 8:00 p.m. the Lodge opened in I. O. O. F. Hall when Grand Master A. D. Prince and suite were received and the Grand Master delivered an eloquent address which was listened to with close attention and was received with great applause. This was followed by an interesting address on the history of the Lodge together with excerpts from the old record books by Right Worshipful Harry E. Litchfield.

On Sunday, June eleventh a commemorative service was held in the First Methodist Episcopal Church, where an inspiring address was delivered by Most Worshipful Melvin M. Johnson.

The records indicate that early in 1923 the members of Bristol Lodge were thinking seriously of securing a permanent home. In February of that year a committee was appointed to see if the members desired a building of their own. The meetings of this committee were held in the office of the H. F. Barrows Company.

Later in the same year a Building Fund Committee was appointed for the purpose of raising funds and perfecting plans for the present temple. This committee held sixty-two meetings and performed a most difficult task with energy and dispatch.

A building site already having been presented to the Lodge by the family of the late brother G. K. Webster, a Building Committee was appointed on April 21, 1925. This committee was authorized to procure plans for a building to select an architect, and to let contracts. It also had the authority to decide when the Building Fund Committee had sufficient funds to warrant the start of building operations.

In March, 1927 operations had proceeded to such an extent that plans were made for the laying of the corner stone of the new Temple.

On the afternoon of June 25, 1927, Bristol Lodge convened for the purpose of receiving the Grand Lodge and the corner stone laying. At 3:15 the line was formed on Church Street with the Shrine Band of Palestine Temple of Providence leading the procession and an escort provided by Bristol Commandery No. 29 Knight Templars of Attleboro. The procession proceeded to Washington Street to Park Street then counter marched to the site of the Temple on South Washington Street where the line opened up and the Grand Lodge passed through and ascended the platform erected for the ceremonies.

The exercises opened with a selection by the band after which Brother John L. Thompson presented Most Worshipful Frank L. Simpson and requested he lay the corner stone of the Temple.

The Most Worshipful then made his opening remarks according to ritual followed by prayer by the Grand Chaplain, Worshipful and Reverend Brother John Van-

nevar, and the customary responses by the Grand Lodge. The Male Quartette of Pawtucket rendered a selection. The Grand Treasurer, Charles H. Ramsay, then read a list of the contents of the box to be placed in the stone.

Cement was laid by Most Worshipful Frank L. Simpson, Grand Master of Masons in Massachusetts assisted by the members of his suite. After the ceremonies the line was reformed and paraded to Red Men's Hall where an excellent buffet luncheon was served.

Masonic Brethren were present from all of the Lodges in this vicinity, about eight hundred being in the procession alone.

Construction work proceeded according to schedule and the formal dedication was made by the Most Worshipful Grand Lodge of Massachusetts on January 9, 1928.

The Lodge was opened at 5:30 p.m. with Worshipful Master Lee R. Higgins, the first master to sit in the temple, presiding. It was shortly recessed for dinner which was held in the new banquet hall at which three hundred and sixty-one places were occupied, it being necessary to have two sittings.

At 8:45 the Lodge was reopened to receive the Most Worshipful Grand Master Frank Leslie Simpson and suite from the Grand Lodge. Forthwith the Temple was dedicated according to Masonic Form and for the purpose of Free Masonry. The ceremonies were very impressive whereby the building was tried by the plumb, square and level and concluded with the spreading of corn, wine and oil in keeping with the symbolism of Masonic usage. The ceremonies were completed and the Lodge closed at 10:20 p.m.

Shortly after this on January 19, 1928 the first regular meeting was held in the Temple.

For the next decade the affairs of Bristol Lodge moved along in a smooth and routine manner. Payments were made on the outstanding mortgage on the Temple and the indebtedness was being gradually reduced. However, as Worshipful Brother Gerald E. Riley took up the Gavel in the East he resolved to avoid further interest payments by retiring the mortgage. Under his leadership and largely due to his personal initiative and the encouragement of his father, Brother Chas. E. Riley, a drive was inaugurated and carried through which was completely successful. Not only was a sufficient sum of money realized to dispose of the mortgage but a further amount was obtained to take care of a thorough renovation of the building and provide for badly needed repairs.

The renovation and repair of the temple having been completed the Lodge convened in a special communication on December 3, 1943 for a Mortgage Burning Ceremony.

After a fine dinner the Lodge was reopened at eight o'clock at which time the Grand Master was escorted into the Lodge room by twenty-one of the twenty-two living Past Masters of Bristol Lodge under the Chairmanship of Right Worshipful Lee R. Higgins.

The Grand Master, Most Worshipful Albert A. Schaefer, accepted his introduction and after introducing those who had accompanied him ascended to the East of Bristol Lodge and following a few introductory remarks proceeded to burn the mortgage.

The Grand Master delivered a most interesting address to the members in attendance after which others of the Grand Suite were called to the floor and asked for remarks which were readily given. Among the latter was Right Worshipful Frank H. Hilton, Grand Secretary, an old friend of Bristol Lodge, who had been present at both the laying of the corner stone and the dedication of the Temple.

The Grand Master, as frequently is the custom, did not open the Grand Lodge here so no doubt the celebration was not an official Grand Lodge affair.

This was the first meeting held in the newly decorated

Lodge Room and all were high in praise of its fine appearance.

In late years the Lodge has been honored by the Grand Lodge in the appointment of three of our worshipful brothers as District Deputy Grand Masters, namely Right Worshipful Brothers Harry E. Litchfield, Lee R. Higgins and Gerald E. Riley. Thus attesting to the loyalty and efficiency of our organization.

This completes a brief history of the high lights in the life of Bristol Lodge. Age has brought no infirmity. Time has only increased its vigor and crystalized the hopes and ideals of its early years. The esteem and respect in which it is held in the community is the best test of its truth and sincerity and of the wisdom of its Masters and other officers who have guided it through one hundred and fifty years.



PRECEPTS

Masonry, by its teachings, endeavors to restrain men from the commission of injustice and acts of wrong outrage . . . There must always be a wide difference between him who only ceases to do evil, and him who has always done well . . . Repentance for a wrong done, bears the fruit of purifying the heart and amending the future, but not of effacing the past. . . Repentance is still as valid as ever; but it is valid to secure the future, not to obliterate the past.—Morals and Dogma.

FREEDOM AND LICENSE

We Americans speak of freedom. And to us it means something. That word stands for the things that are America.

But in our thinking—and acting, we must not confuse freedom with license.

Freedom gives the right and privilege of doing what we should do. License would let us do as we please.

History has proven that license is degrading;; that it leads only to destruction of the finer things for which we all strive. Experience and history have also shown that freedom, properly exercised, builds a nation of peace-loving, useful people, whose lives are symbolic of the things that really make life worth living.

Let us use our freedom wisely. To each of us belongs the responsibility of making freedom stand for the things God intended it to stand for. Let us, individually and collectively, make certain that Liberty does not become license.—*Masonic Tidings.*

MEMBERSHIP STATISTICS FOR THE UNITED STATES AND CANADA

Due to the difference in dates on which information was given by the various Grand Jurisdictions the net gain may not be identical with that found in their individual Proceedings. This explanation will account for some obvious differences and the figures listed below are taken from the certified report of the Grand

Secretary on the dates indicated. Each of the 48 Grand Jurisdictions report a substantial net gain, totaling 198,197. Each of the Grand Lodges in Canada also experienced a net gain.

This report is printed through the courtesy of the *Grand Lodge Bulletin* of the Iowa Masonic Library.

COMPARATIVE STATISTICS OF GRAND LODGES IN THE U. S.

Year	Lodges	Members	Increase or Decrease*
1942	15,329	2,453,175	5,759*
1943	15,258	2,477,351	24,176
1944	15,215	2,560,752	83,401
1945	15,199	2,722,285	161,533
1946	15,154	2,903,878	181,593
1947	15,169	3,102,075	198,197

UNITED STATES, 1946-1947

State	Date	Lodges	Membership	Increase
Alabama	Sept. 14, 1946	410	50,231	5,238
Arizona	Dec. 31, 1946	39	7,353	469
Arkansas	Sept. 30, 1946	377	39,480	4,829
California	July 31, 1946	587	161,752	6,483
Colorado	June 30, 1946	147	34,203	1,971
Connecticut	Dec. 31, 1946	128	39,715	1,858
Delaware	June 24, 1946	22	5,796	269
Dist. of Columbia	Sept. 30, 1946	47	22,475	904
Florida	Dec. 27, 1946	224	35,555	4,316
Georgia	Aug. 31, 1946	455	61,154	7,022
Idaho	June 30, 1946	80	10,955	659
Illinois	June 30, 1946	977	215,001	9,604
Indiana	Dec. 31, 1946	538	149,144	9,547
Iowa	Dec. 31, 1946	544	81,461	4,597
Kansas	Dec. 31, 1946	435	79,169	5,213
Kentucky	July 31, 1946	486	63,855	6,162
Louisiana	Dec. 31, 1946	245	32,566	3,441

State	Date	Lodges	Membership	Increase
Maine	Mar. 1, 1947	206	40,591	2,207
Maryland	Nov. 1, 1946	120	34,583	2,223
Massachusetts	Aug. 31, 1946	325	102,648	3,953
Michigan	Dec. 31, 1946	516	142,439	7,587
Minnesota	Jan. 1, 1947	292	53,638	2,845
Mississippi	Aug. 31, 1946	306	34,447	3,258
Missouri	Sept. 14, 1946	603	98,963	5,166
Montana	June 30, 1946	135	20,647	1,072
Nebraska	Dec. 31, 1946	280	37,795	1,793
Nevada	Apr. 15, 1947	26	3,937	192
New Hampshire	Apr. 1, 1947	81	14,236	659
New Jersey	Dec. 31, 1946	279	81,984	4,472
New Mexico	Dec. 31, 1946	56	8,715	766
New York	Dec. 31, 1946	1,038	271,905	12,545
North Carolina	Dec. 31, 1946	317	39,367	4,353
North Dakota	Dec. 31, 1946	119	12,438	754
Ohio	July 31, 1946	625	219,503	12,878
Oklahoma	Feb. 13, 1947	382	62,265	5,259
Oregon	Dec. 31, 1947	175	33,002	2,254
Pennsylvania	Dec. 27, 1946	562	201,205	12,801
Rhode Island	Mar. 31, 1947	43	15,547	741
South Carolina	Dec. 31, 1946	273	32,964	3,848
South Dakota	Dec. 31, 1946	168	16,628	833
Tennessee	Oct. 31, 1946	376	52,244	5,076
Texas	June 24, 1946	888	153,680	14,993
Utah	Dec. 31, 1946	26	5,260	218
Vermont	Apr. 31, 1947	103	17,614	681
Virginia	Dec. 31, 1946	325	48,657	3,268
Washington	Dec. 31, 1946	265	54,483	4,162
West Virginia	Aug. 31, 1946	163	34,898	2,138
Wisconsin	Dec. 31, 1946	305	56,369	2,044
Wyoming	June 30, 1946	50	9,558	576
		15,169	3,102,075	198,197

CANADA, 1946-1947

Alberta	Dec. 31, 1946	151	13,043	817
British Columbia	Dec. 31, 1946	122	15,396	958
Canada	Dec. 31, 1946	570	104,447	4,957
Manitoba	Dec. 31, 1946	103	11,797	747
New Brunswick	Dec. 27, 1946	45	7,492	1,790
Nova Scotia	Dec. 31, 1946	87	11,287	653
Prince Edward Is.	Apr. 30, 1947	15	1,149	25
Quebec	June 30, 1946	94	14,921	629
Saskatchewan	Feb. 28, 1947	202	14,764	695
		1,389	194,306	11,271

THE WORLD'S OLDEST

LIVING FREEMASONS

Harold V. B. Voorhis, 132 Bergen Pl., Red Bank, N. J.

Grand Historian, Grand Chapt., R.A.M. and Grand Commander, K.T. of N. J. has compiled the following list as of July 10, 1947:

- No. 1. Ray, John J. Sr. March 7, 1868, Gravel Hill, No. 232, Gravel Hill, Tenn.
- *Dublin No. 504, Dublin, Texas. 2.
- Henrickson, Andrew J. Nov. 14, 1869, Vienna No. 142, Center Point, Iowa.
- *Redlands No. 300, Redlands, California.
- 3. Calligan, Phineas H. July 6, 1870, Lewy's Island No. 138, Princeton, Maine.
- *Monroe No. 160, Monroe, Washington.
- 4. Herbert, Andrew J. Aug. 24, 1870,

Plainwell No. 235, Plainwell, Michigan.

*Hastings No. 52, Hastings, Michigan.

5. Baker, John M. Oct. 8, 1870, Jonathan No. 78, Liberty, Kentucky. *War

Eagle No. 427, LaRue, Arkansas.

No. 6 Howard, Wheaton H. Nov 16,

1870, St. John's No. 1 Portsmouth N. H.

7. Jones, Madison L. May 10, 1871,

Pacific No. 50, Salem Oregon. 8. Bettin-

ger, Aaron A. Feb. 12, 1872, Liverpool

No. 525, Liverpool, New York. 9.

Dake, Abram M. Apr. 9, 1872, Keshequa

No. 299, Nunda, New York. 10 Mack

Abram Apr. 14, 1872, St. Albin's No.

38, Guilford, Conn. *Hiram No. 1.

New Haven, Connecticut.

No. 11. Wyatt, Sylinger, H. July 20,

1872, Jonesboro No. 280, Jonesboro, La.

- 12. Graves, Washington D. Aug 1, 1872, Wolcott No. 60, Scafford, Connecticut.
- 13. Pailthrop, Charles J. Oct. 8, 1872, Vienna No. 205, Clio, Michigan. *Dur-
- and No. 344, Petosky, Michigan. 14.
- Burweil, William J. Nov 13, 1873, St.
- Thomas No. 44. St. Thomas, Ont., Can-
- ada. *San Diego No. 35, San Diego,
- California. 15. Dymond, Franklin P.
- Jan. 10, 1874, Libertyville No. 492, Lib-
- ertyville, Ill.

- No. 16 Mathis, Dr. William J. March
- 1874, L'Anguille No. 308, Palestine,
- Arkansas. *Richmond No. 94, Cotton
- Plant, Arkansas. 17. Thurlow, Argu-
- mento, Apr. 9, 1874, Barbon No. 8, Ft
- Scott, Kansas. *Harmony No. 12, Port-
- land Oregon. 18. Greenawalt, Jacob
- F. Jan. 15, 1875, Malta No. 80, Charles-
- town, West Virginia. *Milledgeville No.
- 345, Milledgeville, Ill. 19. Gunsolus,
- Philip A. Mar. 18, 1875, Brockway No.
- 316, Brockway Center, Mich. *Ever-
- green No. 259, Riverside, California.

- 20. Grant, George Apr. 21, 1875,
- Manitoba No. 59, Nova Scotia, Canada.
- *Cle Elum No. 139, Cle Elum, Wash-
- ington. 21. Thornburg, Claben A. Oct.
- 15, 1875, Gaston No. 263, Dallas, North
- Carolina. *Whetstone No. 515, Besse-
- mer City, N. C. 22. Decker, William B.
- Jan. 21, 1876, Columbia No. 98, Chat-
- ham, New York. *Tarbolton No. 351,
- Fairbury Illinois. 23. Gray, Charles M.
- Feb. 22, 1876, Augusta No. 141, Augusta
- Me.,* Morgan Birk No. 999, Chicago,
- Illinois. 24. Botty, Henry C. April 27,
- 1876, Daniel Carpenter No. 643, New
- York City. 25. King Gustave V of
- Sweden, Jan 13, 1877. 26. Horton,
- Edson J. Feb 19, 1877, Massina No. 513,
- Massina, New York.

My file of deceased brethren contains 304 fully checked records with the following years of membership: 83-2; 82-2; 80-4; 79-3; 78-5; 77-4; 76-13; 75-29; 74-30; 73-43; 72-52; 71-50; 70-57.

Brethren over 100 years old: Ray—born September 2, 1845; Calligan—born May 12, 1847; Wyatt—born December 14, 1845; and Graves—born July 20, 1847.

FIVE BLOOD BROTHERS MASONS

Racine Lodge, No. 18 in Wisconsin made the five Olsen brothers Master Masons in March. They are William, Ray, Clarence, Harvey and Vernon. Past Master Newman R. Olsen, their uncle conferred all their degrees, the first two being received the same days in 1946. The brothers' ages range from 23 to 32 and all five served their country during the war, each in a different branch of the service and all saw foreign service.

8 BROTHERS RAISE NINTH

Eight of the Walden brothers of Twilight Lodge No. 114 at Columbia, Mo., recently conferred the Master Mason degree upon the ninth Walden brother, Francis of Olive Hill, Ky. The eight are sons of Mrs. Lena K. Walden and the late J. M. Walden of Neosho, Mo. They are Lewis D., Nelson H., William Bush, Leon B., E. C., Maurice, Thomas M. and Jay C.

SMALLEST MASON IN U. S. DIES

J. Vance Swift, 34 inches tall, said to be the smallest Mason in the United States died at the home of his parents near Corydon, Ind., on May 17, 1947, at the age of 30. He was connected with Billy Rose's Royal Midget Shows for several years. He was made a Master Mason in Pythagoras Lodge No. 355, New Albany, in 1943. Funeral services were held in New Albany with the Rev. A. E. Bailey, Presbyterian minister, in charge and with Robert D. Shrader, Past Master, Jefferson Lodge No. 104, officiating in the Masonic funeral rites.

A noted midget of the 19th century was Charles Sherwood Stratton, 1838-1883 better known as "General Tom Thumb" so named by P. T. Barnum with whose shows he traveled in America and Europe. He was a member of St. John's Lodge No. 3 at Bridgeport, Conn., of Hamilton Commandery No. 5, Knights Templar, and the four Scottish Rite Bodies there. In the Commandery's Armory is a complete Templar uniform with small sword, watch charm with various Masonic emblems engraved thereon, and a ring bearing Masonic emblems. He was 25 inches tall in his teens but grew to 40 inches and became quite rotund.

NOMENCLATURE (?)

DEAR BROTHER MOORHOUSE:

It is cheering to realize in these importunate times that by your editorial labors you continue to incite the Craft to improvement. That each issue of THE CRAFTSMAN is regenerative, as it presents to readers a variety of matter either strengthening, stimulant or suggestive.

For example in the June number take the article, from the English Freemasons Chronicle, by W. Bro. H. Hiram Hallet, P. G. ST. B.; about "Montague, Montagu and Montacute."

One must heartily agree with your prefatory editorial comment. But also is bound to quote Alexander Pope's oft-repeated apothegm: "Mankind never is but always to be blessed." Because lo these many years not unwisely Massachusetts Masons have regarded the moot

question settled; "by a report to our Grand Lodge made December 14, 1870." (New England Freemason, Vol. I (pp. 532-3.)

M. W. Bro. John T. Heard was chairman of the committee. And made "a most elaborate report, covering over one hundred pages, . . . which, genealogically considered, is one of the most thorough and learned . . . ever read." (Grand Lodge of Georgia Proceedings 1871.)

Wrote Brother Heard on occasion: "The name of the English Grand Master of Freemasons who commissioned Henry Price was neither Montacute, Montagu, or Montague; it was Anthony Browne! The Brownes were an illustrious family, ancient and heroic. But the title of Anthony Browne, as Viscount, was Montague, as in the letters patent of 1554. (New England Freemason, Vol. I, p. 533.)

His town house was in Bloomsbury Square, London. When he was installed Grand Master on April 19th, 1732 "a great Number of Brethren, in Coaches and Chariots, Clothed, made a handsome Procession from Bloomsbury Square to Merchant Taylors' Hall." (N. E. Freemason, Vol. II, p. 253.)

His seat as sixth Viscount Montague was the manor of Cowdray in the parish of Easebourne, near Midhurst, Sussex, of which he had tenure from 1717 until 1767. At his death the property was at the zenith of its architectural beauty. And in such repair that perforce his successor devoted his energy to the grounds and park.

Come summertime twenty-six years later the eighth and last Viscount tried to shoot the falls of the Rhine at Laufenburg and drowned. On the night of September 24, 1793 Cowdray Castle was destroyed by fire with its furnishings of beauty.

In 1908 the estates were sold to Sir Weetman Dickinson Pearson, Bart., created Baron Cowdray of Midhurst in 1910, and advanced in 1917 to Viscount. For him Sir William H. St. John Hope wrote his great work *Cowdray and Easebourne Priory*, an entirely authenticated history.

The old Ruins of Cowdray Castle, owing to Lord Cowdray's reverential care, were standing in fine condition in the south-west corner of the park when I was privileged to see them seventeen years ago. During the late War German bombs may have laid them low. It may be so. Yet

Freemasonry survives and its Landmarks are our guide.

Faithfully,
PHILIP T. NICKERSON.

Wilmington, Del.
August 27, 1947.

ILLINOIS LODGE 100 YEARS OLD

Herman Lodge No 39 at Quincy, Ill., celebrated its 100th anniversary recently. The charter printed on parchment is still in an excellent state of preservation. Grand Master William Tinsley was present and other distinguished guests included Gov. Dwight H. Green, Past Grand Orator, and George Kurk, Past Grand Master of the Grand Lodge of Nebraska, a former member of Herman Lodge and now an Honorary Member.

MORLEY E. MACKENZIE

Past Imperial Potentate Morley E. MacKenzie of the Mystic Shrine passed away recently at the age of 56. He was much loved by his fellow Masons, and the Shriners and all Freemasons have suffered a deep loss. He was a 33rd Degree Honorary Member of the Supreme Council of the Scottish Rite for the Dominion of Canada.

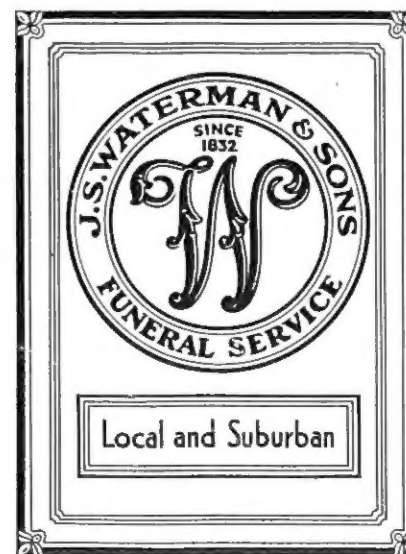
All Sorts

HER ROLE

Sammy: "Mother, we're playing we're elephants in the park. Please come."

Mother: "What can I do?"

Sammy: "You can be the lady that feeds candy and peanuts to the elephants."



HIS ONLY CHANCE

It was 3 o'clock in the morning and the policeman was rather suspicious of the man in evening clothes who walked slowly along the street, crossing and recrossing the road.

"Out rather late, aren't you?" asked the policeman.

"Perhaps it is a little late," agreed the man, "but its about the only chance a pedestrian has these days."

AH! LOVE!

The sweet young thing entered a photographer's studio with a small snapshot. "I want this enlarged," she said.

"Certainly; would you like it mounted?"

"Oh, that would be lovely," replied the girl. "He'll certainly look wonderful on a horse."

THREE TIMES AND OUT

Some one recently asked Professor Einstein what sort of weapons he

thought would be used in the next world war. The great scientist whose formulas led to the atom bomb replied that he did not know what weapons would be used in the third world war, but he could predict those to be employed in the Fourth. These, he said, would be stone spears.

ALTRUISTIC

"Have you said your prayers?" asked Willie's mother.

"Of course," said the child.

"And did you ask to be made a better little boy?"

"Yes—and I put in a word for you and father, too."




QUITE THE STYLE








Physician: "So you don't want to die, eh?"

Patient: "I should say not!"

Physician: "Well, there's a lot of it being done."

What the Seal doesn't show

Of all infectious germs,  the tuberculosis germ kills as many people as all others combined.  Yet, the tuberculosis death rate has been cut 80 per cent since 1904. 

Your Christmas Seal Sale money has helped because it provides X-ray units,  mass examinations,  laboratory research,  patient rehabilitation  and public education.  So please, remember to use Christmas Seals on all letters, cards and packages.  Send in your contribution today to your Tuberculosis Association. 

Buy Christmas Seals

A Hint to Masters:

A PLAY

“As It Was Beginning”

Boston 1733

Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1773.

By M.W. REGINALD V. HARRIS, K.C., P.G.M.
Grand Historian of the Grand Lodge of Nova Scotia

- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
- First appearing in the MASONIC CRAFTSMAN it will be reprinted in book form for the use of Masonic Lodges and Masters desirous of presenting the play with the accompanying dramatics.
- NEW subscribers to the CRAFTSMAN may secure a complimentary copy of the play with the regular subscription price of \$2.00 a year. Reprints in pamphlet form: single copies, 75c; in lots of ten, 50c each; 50 or more, 40c each.
- The number of principals with speaking parts are ten and even the smallest lodges will find it possible to present this interesting play for the benefit of the members.
- As an accurate portrayal of interesting days in the Beginning of Freemasonry in America this play should make a strong appeal to all Masons, particularly to the enterprising Master who is desirous of increasing his lodge attendance.

New England Masonic Craftsman
27 BEACH STREET BOSTON, MASS.